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THE FELLOWSHIP OF PRAYER—
AND WORKS

THE LUTHERANS AND CARDINAL
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THE SACRIFICE OF THE MASS

This number should be of special interest to Roman
Catholics. Please send it to one.

JUNE, 1926

330 WEST 55th STREET,
NEW YORK CITY.

JUL 3 1926

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,

330 W. 55th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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June, 1926

No. 6

All persons who subscribe during 1926 will receive the Magazine for one year at the special rate of ONE DOLLAR. This offer is made in Drive for new subscribers, as the subscription has been \$1.50. All sending us two or more new subscriptions are entitled to the premiums noted on inside page of the back cover.

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A MESSAGE FROM THE FOUNDER

It is a marvel to some Christians that Roman Catholic priests should be ignorant of the way of salvation as the Bible teaches it and as every inquiring soul that repents and believes understands it. Nothing, seemingly, can be clearer or simpler than the invitation of the Saviour: "Come to Me, and I will give you rest." He has proved His love for all of us by giving His life for us. "Greater love hath no man than this, that a man lay down his life for his friends." He has all power in Heaven and on earth, and will give rest to everyone who comes to Him. "As many as receive Him, to them gave He power to become the children of God, even to them that believe in His name." Cannot Roman Catholics, and especially priests, who are generally intelligent, understand this? We answer they cannot while they are dependent

upon sacraments, forms and ceremonies as means of grace. One who believes that a priest can forgive sins, or that he can change bread and wine into the body and Blood of Christ, cannot understand how the Blood of Jesus Christ cleanseth from all sin without absolutions or ceremonies, or how He can abide in the soul without being received into the body in a material form. The carnal mind is enmity against God, and the natural man cannot discern spiritual things. The most intelligent person naturally may be least intelligent spiritually. When our Lord asked His disciples, "Whom do ye say that I am?" Peter answered, "Thou art the Christ, the Son of the living God." This confession was the gift of God to Peter, as it is a gift to everyone to know Christ as the Saviour, and not a mere intellectual effort. He came

to save sinners, and He will save all who come to Him with repentance for sin and faith in Him as the Redeemer. But they must come directly and personally. No third person—Pope or priest or dead saint—can be mediator. He is a jealous God, and will not give His glory to another.

Last month two Roman Catholic priests came to Christ's Mission for conference, and were heartily welcomed, but they could not understand this simple, plain, evangelical doctrine. The Roman Catholic system of theology in which they had been educated was so different from the teaching of the Bible that they could not at first comprehend its sublime simplicity.

To every priest who comes to Christ's Mission we say, "Here is a New Testament, read and study it with an inquiring mind and a devout spirit to learn the truth regarding the Christian religion. If you sincerely desire to know the truth the Spirit of God will reveal it to you, for this is the promise of the Son of God: "I will send the Holy Ghost, the Spirit of Truth, to teach you all things." It is our duty as honest inquirers to go to the best sources of information, and there can be no higher authority on this subject than God Himself.

We handed a New Testament to a priest who came to the Mission on May 21, and though he said he had read it many times we asked him to read it again, casting aside for the present all speculation regarding "the Church." That subject he could con-

sider after he had settled the question of his personal relation to God and had a firm grip on the fundamental truths of the religion of Christ. Church membership and organizations could also be left out of consideration until he was strong in his faith in Christ. In apostolic times the "Church" was composed only of believers in Christ, and faith in Him was the test of membership. Whoever said in good faith—in sincerity and truth—"I believe in the Lord Jesus Christ as the Son of God and the Redeemer of the world, my Saviour, who, by His death, has made atonement for my sins, and by His resurrection has opened Heaven to me," was accepted as a fellow-member by the early disciples. There was no distinction among believers except that of faith and trust in Christ. "According to your faith," said He to the blind men, "be it unto you." The humblest and the poorest, the sick in body and soul—even the great sinner Mary Magdalene—had all alike access to the Saviour and were lovingly received by Him.—THE CONVERTED CATHOLIC, June, 1896.

Mixed Marriages.—As this subject is of much public interest, the Board has reprinted the article on it that has been published in THE CONVERTED CATHOLIC. It is in convenient size for enclosing in letters. The price is five cents per copy—25 for \$1. It contains the official "pre-nuptial agreement" demanded by the Church from the non-Catholic party to such a marriage.

Porto Rico Catholics Converted

Missionary Riggs, of Porto Rico, in a recent letter says: "Rio Piedras had thirty-five professions of faith during the Easter season; San Juan about 100; and Santurce more than 140. The work in all our better churches is at flood-tide."

The Bible for Russian Catholics

After years of violent opposition to the Bible, the Soviet Government has given permission to Russian Christian groups to print Russian Scriptures on the Government presses in Leningrad and Moscow. The American Bible Society has provided between \$10,000 and \$15,000 for making new electrotype plates from which to print these much-needed Scriptures.

Want Lord Chancellorship

A despatch to the Brooklyn "Tablet," April 17, said that Archbishop Keating, of Liverpool, has been urging the abolition of the law which bars a vassal of the Vatican from being Lord Chancellor. Readily understood. The office is one of enormous power and influence. The Lord Chancellor is not only the official "Keeper of the King's Conscience," but he is the guardian of all "orphans" of a certain class and also of all lunatics and persons of unsound mind.

An Odd Bequest to Friends

"The Churchman's Magazine," London, April, 1926, said that Bishop J. S. Vaughan, of the Roman Catholic diocese of Salford, England, who died last December, had left a

peculiar will, from which we extract the following: "I bequeath my soul to God, from whom it came, my body to the earth, from which it was made, and all my sins, transgressions and offences to my kind and generous relations and friends, to be atoned and satisfied for to the best of their power by prayers, masses, alms and other good deeds." One is tempted to ask—taking these words at their face value—of what use were the sacrifice of Christ on the Cross? And of what use were theology, forms and ceremonies of his Church, to this Bishop after a lifetime spent in its service?

As to "Inspiration" of the Bible

In reply to a question as to "how we know that the Old and New Testaments are the Inspired Word of God?" the Brooklyn "Tablet," March 20, 1926, replied: "We know this from the Divine infallible testimony of the Church, the appointed witness and guardian of revelation voiced by the Council of Trent in 1546-1565." In view of the fact that the Roman Church was never "Divinely appointed" to do anything, and of the fact that it is constantly putting out false statements not only about its own doctrines and practises, but about historical persons and events, we should be badly off if the Church's "word" was all we had on which to base our belief in the inspiration of the Scriptures. One sentence of St. Paul is worth more than all the decrees of the Council of Trent put together, and he says (2 Tim. iii, 16), "All Scripture is given by inspiration of God."

In Schools, Not in the Gospel

A subscriber sends us the following sentences from a report of the Pope's interview with "Lord Bishop" Thomas M. O'Leary, of diocese of Springfield, Mass., quoted in Springfield "Union," Dec. 17, 1925: "Never under Heaven, my dear friends, do I ever expect to hear such encouragement and praise as was bestowed on our diocese for our work in building up the Catholic schools. He (the Pope) said that the work of the Catholic schools was the work of the Catholic Church in the United States to-day, and that the future of the Church was the future of the Catholic schools. Catholic schools must be built wherever possible." The Pope evidently has little faith in the power of God or the spiritual force of the Gospel of Christ to give His Church a "future." He evidently relies entirely on the inculcation of man-made doctrines and superstition instilled into the minds of ignorant children in their most impressionable years.

The Love of Christ and Nationalism

In our May number, on page 139, in writing of the "type" of Christian created by the identical personal religious experience of Salvationists the world over, we said that a German-speaking French Salvationist would meet with a hearty welcome in any Heils-Armee hall in Germany. Before that issue was off the press a copy of the London "War Cry" came to hand (April 10) which contained the "experience of Lieutenant Girard, of L'Armée du Salut, during his term of compulsory military service." He

could not speak German. One paragraph says: "When our regiment was sent to the Rhineland I set out to find The Salvation Army. How deeply moved I was when I met again with Salvationists! They could not understand me because their language was different from mine, but I greeted them with a loud 'Hallelujah!' and they were glad to welcome me. They also shouted 'Hallelujah!' and immediately I felt at home with them. I found a translator among them, and our difficulties were removed. It was a privilege and a joy to me to go to their meetings, and to join in their prayers for the salvation of souls."

We make bold to say that Lieutenant Girard was the only man in the whole French Army of Occupation who received a hearty welcome in any public meeting of Germans in that territory. Incidentally the unconverted Germans in that meeting must have been astonished that any French soldier should concern himself about their souls.

More Catholic "History"

The Brooklyn "Tablet," March 27, in reply to a question, said: "The Baptists were founded by Roger Williams at Providence, R. I., in 1639." In the foreword to an article in the May "Forum," "Why I am a Baptist," by Edgar Young Mullins, President of the Baptist World's Alliance, we read: "Baptists began with the churches of the New Testament. They are not Protestants. They flourished down to the uniting of Church and State by the Emperor Constantine, and continued through

the Middle Ages in secluded parts of Europe. Baptists appeared in the United States under the leadership of Roger Williams. Williams, banished in 1635 from Massachusetts for his Baptist views, settled at Providence, R. I., where the first Baptist church in the country was established. It was through him that the charter was secured establishing Rhode Island as the first State guaranteeing religious freedom to all people. Separation of Church and State has been one of the outstanding contributions Baptists have made to our American civilization." Lord Baltimore's much exploited enactment occurred at a later date.

places active steps would be taken by individuals to put the true Gospel before their Catholic friends and neighbors by personal testimony as to the value of their own spiritual experience. And when Catholics do find the salvation of God they make exceedingly active and energetic church workers. Dear reader, please pray for Christ's Mission and its work for five minutes every day, speak or write to three "new" people every week, and send your name and address to Christ's Mission, 330 W. 55th Street, New York, without delay, so that we may know where all the members of the Fellowship are, for future reference.

Concerning the New Fellowship

Attention is directed to the item on another page in which the plan of the new Fellowship of Prayer—and Works is set forth. The suggested aid to the Mission and its work cannot fail to be as effective in its results as it is easy of rendering. It needs but little figuring to calculate on the result of the effort of, say only ten persons in any one church, who act upon the suggestions made. In that one locality alone thirty "new" people would be made acquainted with the Mission and its work; and in the majority of cases new information would be obtained concerning the deep spiritual needs of the Roman Catholics in that city. Naturally, some of the thirty "new" people would themselves be added to the membership of the Station (the name of the local group) and in many

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Enclosed find \$....., to be applied as follows: Subscription to THE CONVERTED CATHOLIC for..... year \$..... For the General Fund of Christ's Mission \$..... For Sending THE CONVERTED CATHOLIC to Roman Catholics \$.....

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Laws of the State of New York, and now located at No. 330 West 55th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

CHRIST'S MISSION SERVICES

The usual Sunday afternoon services have been held in the Mission chapel, and many testimonies of conversion from darkness into the marvelous light of the Gospel were given by those present.

Special mention may be made of the service in which Rev. Frank Cox, Pastor of the Ascension Memorial Church, New York City, spoke on the "Resurrection Power." He said the resurrection of Christ from death and the grave by His own divine power was the greatest of all miracles, and assured all who live and die in the Lord that some day they likewise will be raised from the dead by this same Resurrection Power of the Son of God. He took occasion to emphasize the importance of preaching Gospel truth without fear or compromise. He told how he had once been cautioned not to be over-critical of the liquor interests in a sermon he was scheduled to preach on "temperance," for the reason that a wealthy brewer in that city was regularly contributing \$400 to help pay the minister's salary. He said he preached his sermon and told the truth without compromise in the hearing of that very brewer, who complimented him after the service and promised that thereafter he would add another \$100 per year to the \$400 he had been contributing to the church. From this incident in his own experience he was more than ever convinced that many of those who may oppose us cannot help admiring us if we state our convictions boldly and refuse to compromise.

Many members of the J. J. D. Hall Bible Class and others who regularly attend Mr. Cox's church were present, and joined heartily in the singing of hymns and giving of testimonies.

Mr. T. Magowan, a converted Roman Catholic, was the leader of this meeting. He called attention to the fact that Christ's Mission is one of the few places in New York where the truth can be told without fear of incurring the displeasure of the Pope of Rome or any of his political or religious subordinates. He said Christ's Mission and its Magazine had never been controlled by the fear of Rome.

On Sunday, May 2, the Rev. John E. Margetts delivered an excellent address setting forth the way of salvation—and that there was none other name under heaven by which we can be saved but that of Christ.

On May 9 Rev. Dr. Taft, of Los Angeles, Cal., gave an eloquent testimony from personal experience of the power of prayer in the conversion of himself and all the other members of his family through the faith—and works—of a little girl fourteen years old.

His father professed to be an "infidel" with no faith in either God or the Bible, and taught his unbelief to his family. One daughter, however, went to a Sunday-school, where she found Christ.

When she told her brother she had become a Christian he contemptuously said, "Is that so?" and invited her to tell him about it, reminding her that he knew a great deal about "these things" because he had seen

something of the world. She replied that she could not argue with him, but would he let her sing him a little song? He consented, and she sang:

Oh, won't you be a Christian
While you're young?
Don't think it will be better
To delay it until later,
But remember your Creator
While you're young. . . .

Remember death may find you
While you're young:
For friends are often weeping,
And the stars their watch are keeping
O'er the grassy graves, where sleeping
Lie the young.

When she had finished the song (one verse omitted above) she asked if he would go to church with her and her mother. He went. The preacher's sermon so demolished his arguments against Christianity that he accused his sister and mother of having told the minister about him. She replied that he was quite wrong, that they had never seen him before, but that God had been speaking to him. Space limits bar interesting details of the story that followed describing the conversion of every member of the family, including the "infidel" father and a brother, who said he "had been one of the wickedest men in Texas." But this story of believing prayer supplemented by the personal work of that young girl formed a fitting preparatory exercise for the announcement of the plan for the Fellowship of Prayer — and Works to extend the Kingdom of Christ by putting the true Gospel of our Lord before the Roman Catholic people.

KIND WORDS

From Brazil, South America: "Am writing my daughter in Massachusetts to send you five dollars, part of which you can use in paying for the subscriptions to *THE CONVERTED CATHOLIC* mentioned herein. The rest of the five dollars you can use to help your cause as seems best to you. Our Christian people have allowed the Roman Church to go too far already, without vigorous protest."

From Mt. Vernon, N. Y.: "Enclosed please find \$20 check in payment of four renewals and eleven new subscriptions to *THE CONVERTED CATHOLIC*. The second check of \$5 enclosed is for the extension of the good work."

New York City: "For the enclosed remittance please renew the subscriptions of the two colleges in Michigan herewith mentioned. Am also enclosing eighteen names of persons to whom you can send sample copies of the Magazine. Please keep your eye on the coming Catholic show in Chicago."

This is but a sample of the many letters we have been receiving the past months, enclosing lists of names of persons with request that sample copies of the Magazine be sent them. We trust our readers will be patient with us if we cannot send out all of these Magazines immediately, especially as we are under agreement to send out sample copies to several thousand persons and institutions, the cost of which is borne by a group of friends on the Pacific Coast who have already contributed a consider-

able sum for this purpose. We are, however, grateful to all who have been sending us their names. We have but a limited surplus of copies each month after supplying the regular subscribers, but shall do our utmost to send out these samples as speedily as possible.

No Marriage at All in Canon Law

The New York "Times," March 28, said, Supreme Court Justice Mitchell May in Brooklyn yesterday ruled that differences in religious faiths discovered after a marriage cannot be used to obtain an annulment on the ground of fraud. The court denied an annulment decree to Mrs. Pauline Snell, who sued on the allegation that her husband, Thomas W. Snell, had concealed from her at

the time of their marriage that he was a Roman Catholic.

Mrs. Snell said she thought her husband was of her own faith, Episcopalian, when they were married on May 16, 1912, though he had never accepted her invitation to attend an Episcopal church. "How did you discover he was a Catholic?" asked Justice May. "A little while ago when I was out walking with him we passed a Catholic church, and my husband, on the impulse, crossed himself. After that he admitted his faith."

According to the Decree "Ne Temere" (Pope Pius X, 1908) so far as the husband is concerned, this marriage is no marriage at all, and he would probably have little difficulty in finding a priest to marry him to any Catholic woman.

SALVATION AT "YOUR VERY OWN PRICE"

In the Brooklyn "Tablet," May 8, 1926, is a paragraph protesting against the contents of a so-called "religious number" of a publication prepared by the intelligentsia of Columbia University, and taking particular exception to this paragraph:

SALVATION GUARANTEED

Small Down Payment and Easy Monthly Terms. Pope Pius Promises Political Plums.

Officials of the Vatican declare there is not a shadow of a doubt that those who pay promptly will be admitted to Heaven. "Sign on the dotted line," says the Pontifical Secretary, "and we put coal in your cellar."

Without expressing any approval

of the appearance of this item in the paper mentioned, it may be said that in "Our Sunday Visitor," September 24, 1922, appeared the advertisement on the opposite page, which is an exact photographic reproduction of the original. There is no need for further comment here except that it is not on record, so far as we know, that the great trafficker in indulgences, Tetzel, whose commercial activities aroused the ire of Martin Luther, ever offered a "money back" guarantee to anybody who bought his spiritual wares. On this point Father Halbleib goes Tetzel "one better," so to speak.

CHEAPEST FIRE INSURANCE!

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Then why not help to INSURE your own soul—and the souls nearest and dearest to you—by FINAL LOSS BY FIRE and at the same time help INSURE YOURSELF MUCH HAPPINESS even on earth whilst insuring the success of the work of starting the Catholic Church at last in a vast section of the South where it is still almost unknown after nearly 50 years of effort—and unknown chiefly for lack of means?

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REV A. J. HALBLEIB.

Sacred Heart Church, Danville, Virginia.

Guaranteed return of money or any other valuable sent in its place if you are not satisfied with value received.

THE FELLOWSHIP OF PRAYER—AND WORKS

Christ's Mission Inaugurates a New Departure

Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you.—Matt. vii, 7. Whatsoever ye shall ask in my name, that will I do.—John xiv, 13.

On Sunday, May 9, the service was conducted by Rev. Dr. Voorhees, and the chief address was given by Rev. Dr. Jay N. Taft, of California, an old friend of the Mission, three of whose addresses delivered in the chapel on 57th Street, will be found in Vol. XXVI (1909). The most striking features of the address on "The Power of Prayer" will be found on p. 168.

After his address a member of the Board of Trustees placed before the congregation a new plan for pushing forward the work of the Mission. In the Mission's earliest days Father O'Connor attributed much of his success to the continual prayers of the Lord's people in all parts of the country and many foreign lands on behalf of the work, and those whom he left behind have never forgotten that the effectual fervent prayer of the righteous man availeth much.

The new proposal takes this form: the creation of a Fellowship of Prayer—and Works within the ranks of its friends and supporters who are asked to do two things:

First, to pray for Christ's Mission and for the evangelization of the Roman Catholic people for five consecutive minutes every day; and

Second, to either speak or write at least three "new" people every week about the Mission and its work.

These two very practical methods of promoting the work which God has

created the Mission to do, make such slight demand upon the time and effort of the individual that the busiest evangelical Christian can carry them out without in any way interfering with other good work for the spread of the Gospel in which he may be engaged.

But the effects will be very far-reaching. To begin with, one result will be an interest in the study of Catholicism itself and the daily results in the lives of the people; and another is almost equally sure to be an increase in the distribution of this Magazine and other evangelical literature among the Catholic people. Every reader is invited to join this Fellowship, and we should be glad to have his or her name and address, so that we can furnish them from time to time with information or literature likely to help them in their efforts to bring the light and joy of salvation into the lives of those who are never taught that Jesus can save them from both the guilt and power of sin. While their Church tells them much about the terrible nature of sin and its consequences it offers them no better remedy in this life than a round of confessions and absolutions, with the certainty of an indeterminate period of torture in "Purgatory" after death.

Some "Talking Points"

As the average member of any of

the evangelical churches has little knowledge of what the real teachings of the Roman Church are we give the following points which the members of the Fellowship can put before those whom they seek to interest in our work.

So far as the teaching of the Roman Church is concerned its people have

1. No loving Heavenly Father, to whom they can pray:

2. No Saviour ready and able and willing to forgive their sins:

3. No Saviour to be "with them always" in the troubles and trials of daily life, ready to hear and answer their prayers at any time.

4. No knowledge of the possibility of a real forgiveness of sin, and sense of reconciliation with God:

5. Therefore, no "refuge in the time of storm" when misfortune or bereavement or disaster of any kind overtake them.

6. No hope of "Heaven" for themselves or their loved ones, as evangelical Christians understand the word. The best they can ever even hope for is to reach the presence of God at some unknown distant hour in the future, after many years spent in "purgatory" the fires of which are little less fearful than those of Hell itself supposed to cleanse the soul from sin.

7. No spiritual personal intercourse with individuals of their own or any other Church, because they have no real spiritual "experience" about which to talk, and they

have in their own minds no knowledge of "the things of God."

8. The Bible is virtually a sealed Book to them. Only a small percentage ever possess a copy. And for a very good reason. The Scriptures are not to them THE Word of God, addressed to them personally, but merely A Word of God, that has been committed to the keeping of the Church, and they must not presume to interpret it or understand it or any passage in it, except according to the teachings of the Popes and Councils. So they go all through their lives without the promises of God in the Old Testament, the gracious words of our Lord and the teachings of His apostles in the New. And the "stories" of both Books narrating miracles, answers to prayer, warnings from the lives and deaths of sinners, the worldly wisdom of Solomon, and the revelations of Divine majesty and power combined with the love and solicitude of God for individuals and communities—so frequently found helpful in daily life—they have never read.

It may be worth while for the converted reader of these lines to pause a few moments, and try to imagine what his own life would have been like if the foregoing had been true of himself. Not a very easy thing to do, but perhaps five minutes devoted to making the effort may stimulate him to bestir himself to change such conditions for the twenty millions of Roman Catholics in this country in

the Church, and the thirty millions or so of "lapsed" Catholics and their descendants in the United States alone.

In view of the foregoing it may be asked if the Catholic people are so ignorant of what are, to Protestants, the main sources of spiritual strength and comfort, what kind of religion have they?

Its main features may be summed up briefly thus:

1. An imperfect atonement by Christ on the Cross, that has to be supplemented, or repeated from day to day (in the "unbloody sacrifice of the Mass"); affording—

2. An imperfect "salvation," the effect of the atonement made by Christ having to be pieced out with "sacraments" and good works of the individual, in this life, while after death the sins for which the imperfect salvation and human good works have not fully availed are supposed to be burned away in the fires of "purgatory."

3. As Catholics believe that God the Father and Jesus Himself have hostile feelings towards them, they pray to the Virgin Mary and "saints" asking their intercession when they seek Divine help of any sort.

At the service, time did not permit of the laying of these "talking points" before the congregation, but practically everybody present received the plan with enthusiasm, and the Fellowship really made a good start—Dr. Taft representing the friends of Christ's Mission on the Pacific Slope,

and Dr. Voorhees representing those on the Atlantic Coast — so that it may be said to have commenced its work as a nation-wide auxiliary to Christ's Mission.

Some Secondary Benefits

In addition to the benefits that cannot fail to accrue to the Mission itself and its work through the dynamic effects of the united prayers of God's people, much good will be accomplished in the local church which has a Station among its membership. Not only is the attendance of the weekly prayer meeting likely to be increased, but many among the little groups of "three new people" in the city will begin to study the Catholic religious system itself. Catechisms and other text-books can be obtained at very little cost, and no "Protestant" or "anti-Catholic" literature sets forth more plainly the Christlessness of the system or its destitution of teaching in accord with the Scriptures—even the Douay Version itself. This knowledge will also help to fortify members of churches against the insidious, deceitful and misleading—to use a very mild term—propaganda of the Papal publicity agents, especially of the Jesuits and Paulists, who are using the radio so frequently to deceive unsuspecting Protestants as to the real doctrines, teachings and practise of their Church. Even as a protective agency in the local church body, the Fellowship should render valuable service.

Go After the Young People

When one thinks of enlisting efforts for prayer for a cause like this, one

naturally thinks of applying first to the "fathers and mothers in Israel" of the church. And this is well; but in many individual cases the aid of young men and young women can also be obtained, who can find, or make, time to do things likely to help to produce an answer to their own prayers. It is God's plan to use human instrumentality to accomplish His purposes in the earth, and always has been. The Founder of the Salvation Army used to remind his officers on this point, that it takes both God and man to make a potato. When the individuals making up the membership, say of ten persons of the Fellowship in a given church in a city, are all praying five minutes a day for the evangelization of the Catholic people, it will not take them long to devise means for putting the Gospel before at least some of the Catholics in that city, either by mail or otherwise. And it is easy to see that the employment of these means is, in the nature of things, much easier for the "young people" of a church—taken as a whole—than for those more advanced in years.

N. B.—In speaking or writing to friends unacquainted with the Mission and its work it would be well to suggest that they send ten cents for a copy of the May CONVERTED CATHOLIC, especially referring them to pages 131, 137, 144 and 155.

"We Know of No Other"

"The Literary Digest," April 17, says that two poems have recently "been discovered which the late

Grand Duchess Olga Nikolaevna, daughter of the late Czar, is believed to have written when the whole royal family were facing death at the hands of Bolshevik executioners." The tragic interest of one of these shows that the Russian Orthodox Greek Catholic Church has thrust the Virgin Mary into the place due to Christ alone—in the eyes of the people—as has the Roman Church. This poem reads thus:

Queen of Heaven and earth,
Solace of the afflicted,
Hear the prayer of sinners,
To Thee—our hope and our salvation,
We are sunk in the slough of passion,
Lost in the darkness of sin,
But . . . our country, oh, upon her
Look down with Thy all-seeing eye.

Holy Russia, thy bright dwelling,
Has almost perished.
We call out to Thee, the Interceder.
We know of no other.

Abandon not Thy children,
Hope of the desolate,
Turn not away
From our sorrow and our suffering.

It is quite evident that Russian Catholics who "know of no other" than the Virgin Mary as "our hope and our salvation" need the Gospel of Jesus Christ as much as any pious devotee in the Roman Church.

The Catholic people are never told they can be saved from the guilt of past sin, and the dominion of sin in the present and the future. This Magazine is the only publication in the United States that tells them this and shows it to be taught in their own Bible.

THE EUCHARISTIC CONGRESS

At the end of this month a great international Eucharistic Congress is to be held in Chicago, which will, without doubt, be the most spectacular exhibition of superstition and of idolatry ever staged on this continent. If anyone thinks the word "idolatry" too strong, he is referred to page 188, where it is distinctly stated that the Host is to be adored with *latria*—that is, the worship due to God alone, and to cite a very small authority immediately after a great one, we may quote a verse from a poem given in that industrious Papal propagandist, "The Literary Digest," May 8, 1926:

The priest came bearing the sacred Host
Wherein Christ lives again:
We were but heathen, yet we kneeled
When God went down the lane.

And a quotation from the Philadelphia "Standard and Times," in the "Tablet," May 8, refers to "the altar where Our Lord has erected His Sacramental Throne."

The fact of the matter is, that the Host, or consecrated wafer, is, in reality, an idol, in that the cake of flour and water is really believed by the Roman Catholic people to have been actually transformed, by the incantation of a priest, into the actual body and blood, soul and divinity of our Lord. And they actually bow down and worship it.

Hence, it will be seen that the position taken by the divines who drew up the Thirty-nine Articles of the Church of England was quite correct, as Article XXXI declares: "The Offering of Christ once made is that

perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt were blasphemous fables, and dangerous deceits."

Two Good Reasons

"The Protestant World," Sydney, Australia (March 10, 1926), says that the Eucharistic Congress in 1928, will be held in Sydney. In a speech in St. Mary's Cathedral, the Hon. Richard D. Meagher spoke of the Pope having selected Australia as the first country in the southern world to enjoy that dubious, if not sinister distinction. He said that this had been done in spite of the fact that there was a city in South America with a larger population by 100,000 than Sydney, and that in the Latin countries of that continent "the crucifix had been carried over the Andes and across the great pampas lands 150 [sic] years before the British flag was planted in Australia." There are doubtless two reasons for the Pope's selection. First, that the Church is likely to get more money in Sydney than in any South American city; and second (not unconnected with the first) that the Latin countries know infinitely more about the Roman Church than the "Protestant" Australian public, which seems as fast asleep as those of the United States and of Great Britain.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York. Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me."—John 5: 39.

THE COMPLETENESS OF GOD'S SALVATION

Bishop J. S. Vaughan, of the diocese of Salford, who died last December, left a will, from which we extract the following: "I bequeath my soul to God, from Whom it came, my body to the Earth, from which it was made, and all my sins, transgressions and offences to my kind and generous friends, to be atoned and satisfied for to the best of their power by prayers, masses, alms, and other good deeds."—"The Churchman's Magazine," London, April, 1926.

If this clause of his will be taken at its face value, the Lord Jesus Christ died in vain for this Roman Catholic Bishop.

This is what God says:

As far as the east is from the west, so far hath he removed our iniquities from us.—Psalm 103: 12.

I will forgive their iniquity, and I will remember their sin no more.—Jeremias xxxi, 34.

He will turn again, and have mercy on us; he will put away our iniquities; and he will cast our sins into the bottom of the sea.—Micah vii, 19.

Christ died for us; much more therefore, being now justified by his blood, shall we be saved from wrath through him. For if, when we were enemies, we were reconciled to God; much more, being reconciled, shall we be saved by his life.—Romans v, 9, 10.

Once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of Himself.—Hebrews ix, 26.

The blood of Jesus Christ his Son cleanseth us from all sin.—I John i, 7.

The clause of Bishop Vaughan's will quoted above may well cause all thoughtful Catholics to wonder just what the spiritual value of their religion really is—especially in view of the fact that they have been taught that their Church was founded by Christ Himself, and that its teachings are those of our Lord and His apostles.

We must suppose that all his life the Bishop had faithfully performed all the duties imposed upon him by the Church, that he had made endless confessions and received countless absolutions; that he had, on innumerable occasions offered up the "propitiatory" unbloody sacrifice of the Mass to God for himself and others, and received the last rites of the Church on his death-bed. Surely, then, if the teachings of the Church were true in regard to the efficacy of good works in working out the salvation of the individual, he would, at the end of life, have found himself on at least a fairly satisfactory

footing with God. So far from this being the case he bequeaths "all my sins, transgressions and offences" to others that they may do for him what the Blood of Christ and all his obedience to the teachings of the Church had failed to accomplish. On his own showing he went into "the hands of God"—as Cardinal Mercier said on his death-bed—carrying the unforgiven sins of a lifetime with him.

It seems almost needless to say that the purpose for which Jesus came into the world was to prevent any man from doing any such thing. The Catholic Bible itself says (1 Timothy i, 15), "Christ Jesus came into the world to save sinners," and the few texts quoted above—only a few out of many—clearly reveal the willingness on the part of God to give every man a complete and perfect deliverance from the guilt of sin, who will come unto Him by saving faith in the atoning work of Christ.

Dear Catholic reader, are you carrying all through life the consciousness of unforgiven sin, as this Bishop appears to have done? Perhaps, however, you may regard the absolution of a priest given you after making a "confession" as being "forgiveness" for the sins you have described. Apparently, this Bishop did not feel so, for he refers to "all his sins, transgressions and offences" that evidently weighed on his soul when he wrote his will.

If you are one of those who, "through the fear of death," are "all your lifetime subject to servitude" (Hebrews ii, 15), let me say that Christ came that He "might deliver" you from that fear by giving you the joy and peace that come to the hearts of all who, putting their faith in the "one sacrifice for sin" (Hebrews x, 12) prove in their own experience that His Blood cleanses them from all sin. And when that happens to you, you have no sins left to bequeath to anybody. It is a great cause of sadness to those who rejoice in the possession of that salvation that Christ has provided for all men (Catholics included) to see what false ideas many Catholics have of Jesus Christ, who so loved them that He gave His life to deliver them from the bondage of sin. In the "Newark Evening News," May 5, is a notice of the "ninth anniversary mass of requiem" for the repose of the soul of Stephen A. McMahon, and at the end is this ejaculation: "My Jesus, mercy!" As if this were the cry of a soul still suffering the pains of "purgatory" nine years after death to our Blessed Lord, who came into the world to save him and all other sinners who would accept His invitation to come unto Him!

Dear friend, there is a Better Way than the one you are traveling if you are at all like Bishop Vaughan, or the friend of Mr. McMahon, who wrote that prayer in the newspaper. Jesus came to reconcile you to God by His death on the Cross for you, and if you will lay hold of your share in that sacrifice the burden of your sin will be lifted from your heart and life, you will enjoy the "mercy" of Christ while you live, and there will be no need for anybody to pray for the repose of your soul after you are dead.

It is the will of Christ that your soul should "repose" upon His loving faithfulness and His gracious promises while you are alive, and this amid all the difficulties, trials, sorrows and perplexities that come to us all in our daily lives.

How can you approach Him? By going directly to Him, by lifting your heart or your voice—or both—just where you are as you read these lines. If a man gives you a check for \$100, you endorse it, take it to the bank on which it is drawn, and present it at the paying teller's window confidently expecting the teller to ask you "how you want it." Our Blessed Lord has said, "Come unto Me, all you that labor, and are burdened, and I will refresh you (Matthew xi, 28), and in John vi, 37, He says that "him that cometh to Me, I will not cast out." But remember that He saves you FROM your sins, not IN them. On your part you must, up to the full extent of your will power, give up, abandon, and renounce, all the things in your life that your conscience tells you are sinful. When you have done that, present His gracious promise to Him for fulfilment in the same way as you present a check to the paying teller at the bank, expecting as prompt a payment from the Saviour as you do from your fellow-man. He will hear, and He will fulfil His promise, to the joy and peace of your heart. And when He forgives your sins, He has the power to say, "Sin no more." And that is more than any priest who ever heard one of your confessions could say.

This way of salvation may seem too simple to be true. Nevertheless, it IS gloriously true, and you can speedily know the real meaning of what the Apostle Paul wrote when he said that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans viii, 38, 39.)

Rome's War on the Anglo-Saxon Race

"The Churchman's Magazine" (London) Jan., 1926, contains this utterance of Cardinal Manning. Of course "the imperial race" includes the American nation:

"The nineteenth century will make a great epoch in the history of the Church. . . . It is good for us to be here in England. It is yours, right reverend fathers, to subjugate and to subdue, to bend and to break the will of an imperial race. . . . You have a great commission to fulfill, and great

is the prize for which you strive. Surely a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of the faith. . . . It is the head of Protestantism, the center of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere. Conquered in England, it is conquered throughout the world. Once overthrown there, all is but a war of detail."—"Ecclesiastical Sermons:" republished 1870).

A "HIDDEN HAND AT GENEVA"

FROM THE LONDON "DAILY NEWS," MARCH 26, 1926

The following communication appeared in the above-named journal on the date named, just as presented below:

Why did Brazil try to kill the Locarno Pact, and aim a deadly blow at the League?

The admission of Germany and the fulfilment of the primary condition for giving effect to Locarno are obviously European questions.

What earthly interest had Brazil in preventing the peaceful settlement of European difficulties?

Neither Signor Mello Franco's statement nor the debate in the Assembly have furnished any answer to these questions.

Hostile Influences

It is not to be supposed that Brazil would have stood out against the immense influences which have been brought to bear upon her unless she had someone behind her.

Who has been urging her to make mischief?

It has been plainly hinted that influences hostile to the League in the United States have been at work.

I have the best reasons for knowing that this is not the case, while anyone acquainted with the politics of the American Continent is aware that it is not the practise of Brazil to follow blindly the lead or to obey the bidding of Washington.

Seven Years' Efforts

The power behind Brazil is to be found in a very different quarter.

It is well known to everyone who had any intimate connection with the preparation of the Treaty of Versailles that the Vatican moved heaven and earth to obtain representation in Paris, and that for the past seven years those who control the policies of the Papal Church have never ceased their efforts to secure a place at Geneva.

Having failed, the Vatican has been sedulously seeking an opportunity to assert its power and influence, and to make it clear that if it is not allowed to participate it can destroy.

The bungling of the preliminary negotiations for the admission of Germany gave the Vatican the chance for which it has been seeking, while there was the further chance, which might not recur, that one of the few remaining priest-ridden nations of the world was a member of the Council.

The Vatican determined to act, and it has acted.

An editorial follows:

The Power Behind

We publish elsewhere a correspondent's statement, made on very high authority, that Brazil's fanatical defiance of the League of Nations was inspired not, as the Germans have asserted, by Signor Mussolini, but by the Vatican itself. Our correspondent declares that ever since their failure in 1919 to secure representation at the Paris Conference those who control the policy of the Papal Church have never ceased

their efforts to obtain a place at Geneva. Having failed also in this object, he adds, they have set themselves to show that if they may not participate they are able to destroy. The intrigue at Geneva provided them with their opportunity, and they found Brazil a too willing tool. The high personal character of our correspondent and the source of his information alike make it impossible for us to disregard his responsible statement. Our own view, based on the notorious events of the past few weeks, is that while this is a partial explanation of the final calamity at Geneva, it is not the whole story. Not one evildoer or one evil influence, but many evildoers and many malodorous influences, contributed to that calamity. But now that the damage has been done it is important that, in the interest of the future sanitation, the foul air that has been generated underground shall be released and dissipated in the daylight, and that no figure, however eminent, and no Government or institution, however powerful and respected, shall escape full responsibility and the just verdict of world opinion.

The foregoing adds interest to a news item in the New York "Sun," April 22, about the visit to Rome of Sir William Tyrrell, Permanent Under Secretary of Foreign Affairs in London (a Roman Catholic). The last paragraph reads:

"Sir William Tyrrell's visit to Rome undoubtedly has a two-edged importance. On one hand it is connected with the question of Italy's Middle Eastern policy and on the other it is in the na-

ture of an inquiry into the Vatican policy on the League of Nations issue."

"A ROMAN FESTIVAL"

This letter appeared in "The Churchman," April 10, 1926:

Students of church history and of current affairs will find amusement in the suggestion of Dean Ladd, of Berkeley Divinity School, made in New York recently, that Protestants unite with Roman Catholics in observing the "festival of the Kingdom of Christ" lately ordained by Pope Pius XI.

Dr. Ladd could not read much of the Encyclical on this subject without discovering that, in the mind of the Pontiff, "the Kingdom of Christ" means the Kingdom of himself as "the visible head of the Church," the one "who holds Christ's place and represents Him on earth;" and that the document itself, as evidenced by published quotations, is the boldest assertion of the claim of universal Papal supremacy in temporal affairs that has come from the Vatican in many a day.

Far different from this is the Protestant conception of Christ's Kingdom. For us (I speak as a Protestant) it means the reign of the spirit of the Master, the rule of truth and love, and it in no wise concerns itself with the abolishing of popular government, the denial of religious freedom, the divine right of rulers, or any other of the outworn doctrines so vehemently enunciated in the Encyclical of Pius XI.

T. M. B.

LUTHERANS ASSAIL CARDINAL VON ROSSUM

Possibly because it contains so many of the alien-allegiant vassals of the Vatican whose heads in this country have boldly shown their hostility to the Constitution of the United States and the law for the enforcement of the Eighteenth Amendment, there is much similarity between the war of the Wet nullificationists on the forty-six States that ratified the Amendment, and the Papalist propaganda to "make America Catholic." Both are very careless in handling the truth; both make sweeping statements that are not true, and which are incapable of being either proved or being checked up. A "Wet" example that comes to mind is the assertion that "there is more drinking now than there was before Prohibition," and another, that "thousands of former 'Drys' are now in favor of the restoration of the Liquor Traffic by the 'beer and light wines' route, and 'that anybody who wants it can get it anywhere.'" A somewhat conspicuous example of the Roman brand is assertions to the effect that Protestantism is in a state of dissolution not only here, but in England, and in Europe also; also that the Protestant churches are full of people who would "go over to Rome" if they only understood the really Papal Church.

One of the latest examples is the promulgation of the idea that Norway, Sweden, Denmark, and Finland are, if not yearning to place "the yoke of Rome" on their necks, quite likely to do so—not yet, perhaps, but soon. In 1923 Cardinal von Rossum, a Highlander, Prefect of Roman Propaganda,

made a trip through Scandinavia—ostensibly to visit the mission stations. He published an official report of this tour in which he "claimed everything" for the Roman Catholic Church in these Protestant countries. The distinguished Prof. Carl Stange, Ph. D., of the Department of Systematic Theology in the University of Goettingen, has written a critique of the Cardinal's report which is receiving wide attention. It were well that the Protestants of America see to it that the public is not misled by Rome's claim of gains in the Protestant countries of Northern Europe.

The National Lutheran Council (437 Fifth Ave., New York City), has favored us with a copy of a translation of this critique which appeared in the "Zeitschrift fuer Systematische Theologie" for the third quarter, 1925, by the Rev. P. A. Mattson, D. D., Ph. D., President, Minnesota Conference of the Augustana Synod.

It is a lengthy document, and deals with its subject with true German thoroughness. It seems that the Cardinal asserted that Protestantism in Scandinavia is in process of dissolution [much as the Pope's press agents do of American Protestantism], and that the four countries named are "ripe for Catholicism." We also learn that His Eminence has been "emphatically advised" that he misinterpreted the hospitality shown him in the North.

[Things would be much better in this country if the denominational leaders would "emphatically advise" the high priests of Rome here that they would

do well to change their attitude in respect of many laws—Federal, State and municipal.]

The spiritual bankruptcy of the Roman Church was strikingly manifested in the words and works of the Cardinal, as Dr. Stange says:

"To what extent this emptiness of religious life prevails in the Roman Church can be found in the startling utterances of the Cardinal, in which he gives expression to his religious feelings. Outstanding in his report are the hierarchical glorification of his own person and the enumeration of relics to which he offers his devotion. The relics of the holy Knute in Odense, the relics of the holy cross of Christ, and the most holy Virgin Mary of the Faroe Islands, the relics of St. Bridget of Sweden and the relics of the blessed Henning of Finland were hunted up by the Cardinal. Before them he paid his homage, humbled himself or knelt, performed his devotions and addressed his prayer to the saints. The Cardinal knows that the Protestants turn aside from the relic-worship of his church, but that does not hinder him from holding fast to the worship of the bones of the dead as the central objects of his piety. It is very characteristic and revealing of the man's nature that he sees, in the interest that the North countries have in antique fragments of the past, an approach to the Catholic faith."

In the report "our Lord Jesus Christ" is occasionally mentioned, but not a word occurs of His death, nor of His resurrection, while the forgiveness of sin wrought by Him is not even men-

tioned. The word "sin" does not occur once. "Our Lord Jesus Christ" is only mentioned in order to give place to His representative on earth, the Pope in Rome. And while the Cardinal directs his prayer to St. Bridget and the Virgin Mary, nothing is suggested of an appeal to Christ.

The critique concludes thus: "The want of consideration with which he misuses the confidence placed in him and the impartiality with which he claims as the highest aim of all Catholic propaganda (especially of the charity work in the Catholic hospitals) the subjugation of all under the Roman hierarchy, will open the eyes of Evangelical Christians in the North countries and compel them to see that the simple and self-evident demands of the conscience in transactions of Catholics with Protestants have no significance. The insincerity of the Catholics toward Evangelical Christians is a religious duty. And the naïveté with which the Cardinal intends to replace the Gospel of Jesus Christ with his inferior piety—his worship of bones, worship of saints, and deifying of the priests—is clear evidence that the Roman Church has not changed its character, but today, perhaps, still more than in the time of Luther, has ceased to be the Church of Jesus Christ. The Catholics are *quite right*, that for *them* the Pope is the representative of Jesus Christ. *Their error consists only in this, that they do not observe how, just in this formula, the entire corruption of the Roman Church finds expression.*" (Italics ours.)

OF THINGS MEXICAN

The "Missionary Herald" reports the marriage of the son of President Calles of Mexico to the daughter of a Presbyterian preacher. According to a Free Methodist publication, the President, with his Cabinet and other Government officials, attended the marriage service, which was held in a Protestant church. A sermon was preached by the officiating clergyman. The party then accompanied the newly married couple to the railroad station, and while waiting for the train the party joined in the singing of gospel hymns.



According to the Brooklyn "Tablet," April 24th, the Mexican Regional Labor Confederation had recently passed resolutions supporting the Government policy, some of which were quoted thus: "That the Seventh Convention declares that it considers Catholicism to be the enemy of nationality; that the Catholic Church is the enemy of progress and of liberty; that the Church is the enemy of organization; that, likewise, other churches are enemies of the proletariat; that the labor movement is not in opposition to the moral teaching of the Catholic religion, but to the activities of its men; that the attitude of the Government is patriotic, and, in consequence, the labor movement declares its solidarity with the Government on the religious question."



A dispatch from Mexico City, April 12th, said that the Bishop of Huejutla had been summoned to appear before Attorney General Ortega because of a

Pastoral he had addressed to the priests of his diocese. The document differs little from others of its class issued under similar circumstances, following the general lines of Papal pronouncements against disapproved legislation by Catholic nations, such as the laws of France and Portugal separating Church and State. In one particular, however, the Bishop shows a conspicuous lack of a sense of humor, for he professes to regard as "the most serious feature of the whole situation" "the suppression of free speech," and "the brutal attack on freedom of thought." Two blacks do not make a white, it is true, but if there are two features of modern civilization condemned by Popes Leo XIII, Pius X and Pius XI, they are liberty of speech and liberty of opinion.

* * *

Dr. Andres Osuna, of Mexico City, was recently invited to speak before our Home Mission Society (says "Missions," May, 1926). He is a member of the Southern Methodist Church, and believes that the Christians of Mexico should be law-abiding citizens and prove themselves worthy the confidence of the rulers. This, he said, the Protestants had done, and that the Roman Catholic hierarchy has done the opposite was the cause of the determination of the present administration to enforce rigidly the constitution and rid the country of Spanish priests' domination. The laws restricting religion were the outcome of the effort to make Mexico a democracy instead of a priest-ruled autocracy in which the Church was

superior to the State. The Roman hierarchy was always trying to gain and keep political control, while the Protestants believe in separation of Church and State. It was to maintain control that the hierarchy, which could not be sure of the native priests, brought in Spanish priests so as to have a majority, relegating native priests largely to the rural districts and poor churches. The best positions were given to the Spanish clergy, who cared nothing for Mexico, and used the rich churches to raise money for the Pope, and sent 7,000,000 pesos annually to Rome—something which the Mexican people naturally did not like, since they needed the money at home. Add the fomenting of revolution by the Roman hierarchy whenever a Government ventured to oppose its control, and it was plain, he said, that any Government which expected to survive and overcome revolution must deal severely with its enemy. Of course the Protestants suffer restrictions also, but they are willing to do this as good citizens and because they realize what the purpose of the Government is in behalf of the whole people. Their attitude is thoroughly appreciated by the administration. He also said that the Protestants, while few in number, comparatively, exercise influence out of all proportion to their numbers and have the sympathy and quiet support of thousands of the best men of Mexico, who are nominally Catholic but are with the Government in opposition to the political schemes of the Church.

Monastic Cruelty

In a recent article in the New York "World," Pierre Van Paassen, in writing of some of the strange things discovered by Soviet investigators in their searches in monasteries, imperial palaces and church cellars quotes the late Frederick Pennell, the noted illustrator, as saying in a book about his Russian trip that he went to the Kiev monastery. After sitting through a gorgeous ceremony in the church, he observed that a great stone slab in the floor was rolled aside, revealing a flight of stairs, the worshippers near him descended and he went with them. The stairs ended in a small crypt in the center of which was a huge stone. On the stone lay a dead Bishop. By the side of the body sat a monk reading a book. The monk was chained to the corpse. Mr. Pennell writes: "When, at night, I told the British Consul what I had seen he gasped and said: 'Heavens, you have seen it. It is the living death. You have seen what we have only heard of. The live monk will stay with the dead priest until he too dies. We thought it was an old legend about a practise in the middle ages.'"

Which shows that so far as the Gospel of Christ is concerned, Russian Catholicism is as ignorant of it as the Roman brand. Pray that these Catholic people may have the truth as it is in Jesus put before them, and do all in your power to help Christ's Mission do so.

The public policy of every State demands the exclusion of Roman Catholic teachers from its public schools.

THE SACRIFICE OF THE MASS

In view of the great publicity that this feature of the Roman Catholic cult will receive *this month* because of the great Eucharistic Congress to be held in Chicago towards the end of June, it is well for Protestants to know just what the real significance of this doctrine is.

The Roman Church teaches that in the sacrament of the Eucharist are contained truly, really and substantially, the body and blood, soul and divinity of our Lord Jesus Christ, that is, the whole Christ. And the sacrifice of the Mass is offering Him up to God as a propitiatory sacrifice both for the living and the dead, in as true a manner as He was offered on the Cross at Jerusalem, and that it is equally meritorious as His first sacrifice was. The canons of the Council of Trent on the subject number nine, but it will be sufficient here to quote the first three:

Canon 1. If any one shall say that a true and proper sacrifice is not offered to God in the Mass; or that what is offered is nothing else than giving Christ to us to eat, let him be accursed.

Canon 2. If any one shall say that by these words, "Do this for a commemoration of Me," Christ did not appoint His apostles priests, or did not ordain that they and other priests should offer His body and blood, let him be accursed.

Canon 3. If any one shall say that the Mass is only a service of praise and thanksgiving, or a bare com-

moration of the sacrifice made on the Cross, and not a propitiatory offering; or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities, let him be accursed. ("Delineation of Roman Catholicism," p. 280. Latin text also given.)

The seventh paragraph of the Creed of Pope Pius IV includes the doctrine of transubstantiation, thus: "7. I profess, likewise, that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of the Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation (*quam conversionem catholica ecclesia transubstantiationem appellat*)." And the eighth says: "I confess, also, that under either kind alone, whole and entire, Christ and a true sacrament are received." (Ibid., p. 28.)

Of course it is impossible to deal here at length with this doctrine and all that it implies, but a few salient considerations can at least be mentioned. In a sermon on the Mass in the "Brooklyn Eagle," April 19, by Dr. W. F. McGinnis, it is significant that he says, in his opening sentence:

"The offering of bread and wine, the words of omnipotence which transubstantiated them into the body and blood of Christ and their distribution to the disciples together with the divine mandate, 'Do this in commemoration of me,' *comprise, all the scriptural narrative of the First Mass.*" (Italics ours.)

And the last sentence reads: "Of course, if you are there when the Mass begins, you commit no sin; but I am pleading for something more, for just two or three minutes before the priest appears, just a few moments in which you can shake off the dust and grime, the pleasures and the cares of the world, in which you can tell God that you earnestly desire to join with His minister in offering up the Body and Blood of the Beloved Son for the ends for which Christ offered Himself on the Cross. Do this in sincerity and truth and I assure you that your sacrifice will 'be acceptable to God the Father Almighty.'"

Of much more importance than the fact stated in the first paragraph quoted as to the "narrative of the first Mass," is the silence of all the New Testament writers upon its significance and celebration. The teaching that the individual can join with the priest "in offering up the Body and Blood of the Beloved Son for the ends for which Christ offered Himself on the Cross," and that if he does so "your sacrifice will be acceptable to God the Father" is of vast importance, and the fact that neither the Apostle Paul nor the Apostles Peter, James nor John (the three latter having been

actually present at the Last Supper) even mention this teaching—much less convey it to the readers of their Epistles, goes far to establish its falsity. It is unthinkable that in his sermon on the Day of Pentecost, St. Peter would have failed to tell his hearers that their personal partaking in this continual "offering up the Body and Blood of the Beloved Son" was one of the most important duties in their religious life, as the Roman priests tell their people it is to-day. Indeed, the latter go so far as to declare absence from the Mass (except for sufficient reason) a "mortal sin" in itself.

Transubstantiation

The greatest possible stress is laid by the Roman Church on the literal interpretation of our Lord's words: "This is my body." To this, Dr. Elliott makes reply (p. 240): "If we take our Saviour's words in the literal sense, we must make Him say to this effect: that the bread which He brake and commanded them to eat was not bread, but truly and really His *dead body*—His body *sacrificed* for them. This is to make the Saviour say and ensay the same thing at the same time. He spoke of the bread which He had blessed and broken when He pronounced the word *this*, and they all knew it to be bread; and yet according to them [the Roman theologians] He must be supposed to mean that it was *not bread*, but merely His body.

"To evade the foregoing contradiction, they say that what was bread before the words of consecration became His body and blood after these

words were uttered. But this does not avoid the contradiction; for it makes our Saviour not only to speak against the rules of grammar, but to speak an untruth. For He says, in the present tense, 'This bread is My body,' although when He began to speak so the bread was not His body but, as they say, was presently to be turned into His body. If indeed He had said, 'This bread *will be* My body as soon as I have pronounced these words,' He then might be supposed to have spoken something in favor of transubstantiation. But He speaks in the present tense, *this is*, not, *this will be*; and if they will be hardy enough to change the tenses, then they keep not to the *letter* of the words, but to the *figure*, and a figure more unusual than that for which we contend. When, therefore, our Saviour says, *This is My body*, His proposition cannot properly be taken in a literal sense without making Him speak a contradiction or a falsehood (italics in passage quoted). On the next page the writer says: "... To suppose that the bread and wine, and every particle of each contained the body, blood, bones, sinews, etc., and the soul and divinity of Christ, and that Christ held His own body in His hands, and that He and His disciples did eat it, baffles human and divine faith."

Worship of the Host

The Council of Trent, after declaring that after consecration the bread and wine in the sacrament are changed into our Lord Jesus Christ, true God and man; and that though

our Saviour always sits at the right hand of God in heaven, He is, notwithstanding, in many other places sacramentally present, decreed: "There is, therefore, no room for doubt but that the faithful of Christ should adore His most holy sacrament with that highest worship due to the true God [*latria*], according to the constant usage in the Catholic Church. Nor is it the less to be adored, that it was instituted by Christ our Lord to be eaten." "If any one shall say that this holy sacrament should not be adored, nor solemnly carried about in procession, nor held up publicly to the people to adore it, or that its worshippers are idolators, let him be accursed." (Con. Trid., sess xiii, c. 5, can. 6) (p. 296.)

* * *

Dr. McGinnis says in his sermon that the "Roman Church is to-day identical with the Church of its first human commander, St. Peter," and that among "the divine elements in the Church, things that are changeless and deathless" are "the sacraments instituted by Christ to give supernatural life and strength." Apart from the fact that St. Peter wrote not one word concerning either the sacrifice of the Mass, Transubstantiation, or the Worship of the Host, there are other historical facts bearing on the subject.

For several centuries after the death of Christ the doctrine of the Real Presence was a matter of frequent dispute among the leaders of Christian thought, usually referred to as "Fathers of the Church." And

this fact alone shows that neither St. Peter nor any of the other apostles definitely taught it much less gave it a prominent place in the doctrines of the Christian body politic.

Gelasius, bishop of Rome, in the fifth century—when the church in Rome had not yet blossomed forth into the Church of Rome—wrote: Certainly the sacraments of the body and blood of the Lord, which we receive, are a divine thing, because by these we are made partakers of the divine nature. Nevertheless, the substance or nature of bread and wine ceases not to exist, and assuredly the image and similitude of the body and blood of Christ are celebrated in the action of the mysteries (*et certo imago et similitudo corporis et sanguinis Christi in actione celebrantur*).

The General Council of Constantinople (A. D. 754) said that "Christ chose no other shape or type under heaven to represent His incarnation by but the sacrament, which He delivered to His ministers for a type and effectual commemoration; commanding the substance of bread to be offered, which did not in any way resemble the form of a man, that so no occasion might be given of bringing in idolatry." This Council decreed against images (p. 275).

The teaching of transubstantiation, as we see it to-day, seems to have been first definitely stated (though the word itself was not used) by one Paschasias, a Benedictine monk, in 831, in a treatise "Concerning the Body and Blood of Christ," which fifteen years later, he presented to Charles

the Bald. His proposition "that the body and blood of Christ, thus present in the Eucharist, was the same body that was born of the Virgin, that suffered on the Cross, and was raised from the dead" excited much astonishment, and much controversy followed its enunciation. As late as 1160, Peter Lombard, Master of Sentences, showed by a passage quoted on p. 279 that transubstantiation was not at that time a doctrine of the Church; but in 1215 Pope Innocent III pronounced the teaching known by that name at the Council held in the Church of St. Saviour Lateran. Du Pin, a Catholic historian says: "It is certain that these canons were not made by the Council, but by Innocent III who presented them to the Council ready drawn up, and ordered them to be read, and that the prelates did not enter into any debate upon them, but that their silence was taken for approbation." This particular canon was worded thus: "The body and blood of Christ are contained really in the sacrament of the altar, under the species of bread and wine; the bread being transubstantiated into the body of Jesus Christ, and the wine into His blood, by the power of God. (*Cujus corpus et sanguis in sacramento altaris sub speciebus panis et vine veraciter continentur; transubstantiatis pane in corpus, et vino in sanguinem potestate divina*—Concil. Lateran IV., Cap 1).

The word "transubstantiation" was first used by Stephen, Bishop of Augustodunum, about 1100. Pope Innocent so liked it that he inserted it in the decrees proposed to the

Council." These canons, though not ordained by the Council, obtained reputation by being inserted among the decretals of Gregory IX, which was done, not in the name of the Council, but in the name of Innocent. They were first published under the name of the Council in 1538, by John Cochläus. But the article was determined at Rome by a council of fifty-four bishops thirty-six years after the nominal Council of Lateran. And therefore it was the Council of Trent, in 1551, which authoritatively established transubstantiation.

AS TO THE BIBLE

"Our Sunday Visitor," Jan. 10, contains this question and answer:

Are any portions of the Douay Bible forbidden by the Church to the laity?

No. The Church approves of the reading of the entire Bible in the Douay Version. An indulgence is attached to the reading of the Bible for a certain length of time each day and modern editions carry the printed approval of various Cardinals and Archbishops of the United States as well as notes of this indulgence. It is not wrong to read the Bible to overcome feelings of discouragement, but this is a salutary practise.

Pope Leo XIII, in the Constitution "Officiorum ac Munerum" (1897) says: "All versions in the vernacular, even by Catholics, are altogether prohibited unless approved by the Holy See, or published, under the vigilant care of the Bishops, with an-

notations from the Fathers of the Church and learned Catholic writers.

"All versions of the Holy Bible, in any vernacular language, made by non-Catholics are prohibited, and especially those published by the Bible societies, which have been more than once condemned by the Roman Pontiffs, because in them the wise laws of the Church concerning the publication of the sacred books are entirely disregarded.

"Nevertheless, these reasons are permitted to students of theological or biblical science, under the conditions laid down above (No. 5). (Gr. Encyc. Lett. Pope Leo XIII, p. 413.)

The reason given by the Pope for this prohibition is that "it has been clearly shown by experience that, if the Holy Bible in the vernacular is generally permitted without any distinction, more harm than utility is thereby caused, owing to human temerity."

Another reason, not mentioned by the Pope, is probably to be found in the fact that not one of the leading doctrines or practises of the Roman Church can be found set forth in the Bible—not even in the Catholic Version in the possession of the writer.

Both Protestants and Catholics need Christ's Mission more than they ever did. So far as the denominations are concerned, the Lutheran Church is, so far as we know, the only one that has made any protest against the reactionary teaching and insulting language of the Encyclical "Quas Primas" issued last December.

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